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A FOREWORD.

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Many modern writers and scholars, both of Europe and Asia, have taken maximum amount of pains to unearth the secrets of the sacred books of the Maharishis of the East and have expressed their admiration and appreciation of the same in their works; but they have not taken equal pains to use their influence to preserve the "sacred language" in which all the 'sacred books' of the Maharishis of the old Aryavartta are written. The chief object of publishing this booklet is to draw the kind attention of all the sincere promoters of the sacred Language Sanskrit, met with among the claimants of this Sanskrit language to do their might in the field of the revival of the mother-tongue so as to maintain their intellectual independance; and the present general awakening manifest among the claimants of this divine language adds stimulus to my self-imposed task.

27th Nov. 1924.

Kelapavoor.

P. N. Ramabhadra Iyer.

THE KUPPUSWAMI SASTRI

Language and Race.



Language indent fies race, again language enriches race, and lastly language immortalizes race. The modern-world knows many languages, with varying degrees of purity and perfection. Every language whether pure or impure, perfect or imperfect has its own claimants. English, French, German, Latin, Greek, Arabic, Persian and Sanskrit are all languages known to civilised man at different intrevalls of illimitable time, through the best specimens of the respective groups of the human kingdom. In fact physical possibilities do favour the idea that some intelligent specimens at least of the original groups of antiquity such as the Aryans, the Chaldeans, the Egyptians and the Ionians might have met and discussed questions of varied interests at the time. Who taught whom? Who were masters and who were disciples? Prof. T. H. Huxley writes,—“But

there is abundant direct evidence of the magnitude of this influence in certain spheres. I suppose it is not doubted that the Greek went to School with the oriental for his primary instruction in reading, writing and arithmetic; and that Semitic theology supplied him with some of his mythological lore. Nor does there now seem to be any question about the large indebtedness of Greek art to that of Chaldea and that of Egypt. But the manner of that indebtedness is very instructive. The obligation is clear but its limits are no less definite. Nothing better exemplifies the indomitable originality of the Greeks than the relations of their art to that of the Orientals. For from being subdued into mere imitators by the technical excellence of their teachers, they lost no time in bettering the instruction they received using their models as mere stepping stones on the way to those unsurpassed and unsurpassable achievements which are all their own. Thus various external influences may have contributed to the rise of philosophy

among the Ionian Greeks, of the sixth century. B.C. But the assimilative capacity of the Greek mind-its power of hellenizing whatever it touched-has here worked so effectually, that so far as we can learn, no indubitable traces of such extraneous contributions are now allowed to exist by the most authoritative historians of philosophy. Nevertheless I think it must be admitted that the coincidences between the Heraclieto-stoical doctrines and those of the older Hindu philosophy are extremely remarkable. In both the cosmos pursues an eternal succession of cyclical changes. The great year answering to the Kalpa covers an entire cycle from the origin of the universe as a fluid to its dissolution in fire In both systems there is immanent in the cosmos a source of energy, Brahma or the Logos which works according to fixed laws. The individual soul is an efflux of the world spirit and returns to it. Perfection is attainable only by individual effort through ascetic discipline and is rather a state of painlessness than of happiness; if

indeed it can be said to be a state of anything save the negation of perturbing emotion" Note. II | Page 46 | Evolution and ethics.

The above helps to write that some Ionian Greeks of old truly thirsty after the acquisition of the divine knowledge of the orientals, might have taken pains to travel long distances from the west to the sacred Aryavarttha of old to realise their long-wished-for ambition of obtaining supreme knowledge from the Maharishis of the same. Naturally the Maharishis too might have taught their foreign disciples the secrets of their well-stored-up knowledge in the language of their own (Sanskrit); and the clever Ionian Greeks in proud possession of a well-earned knowledge from the holy sages through a foreign tongue returned home and Hellenized all they had received from outside. They never thought of the ruin of their mother-tongue Greek. A famous German scholar F. Schlegel proclaims.—“The care of the national language I consider as at all times a sacred trust and

a most important privilege of the higher orders of society. Every man of education should make it the object of his unceasing concern to preserve his language pure and entire to speak it so far as is in his power in all its beauty and perfection;A nation whose language becomes rude and barbarous must be on the brink of barbarism in regard to everything else. A nation which allows her language to go to ruin is parting with the best half of her intellectual independence and testifies her willingness to cease to exist. History of Literature lecture 10.

Correctly speaking the ancient Greeks out of genuine patriotism to preserve their hereditary tongue reduced their thoughts in writing in the interests of their posterity too. The same was the case with the other languages of the civilised world. The chief philological element to attract the attention of a language is its grammar. "Languages" says Prof, Max Müller, "though mixed in their dictionaries can never be mixed in their grammar. In the English dic-

tionary the student of the science of language can detect by his own tests, Celtic, Norman, Greek and Latin ingredients. But not a single drop of foreign blood has entered into the organic system of the English language. The grammar, the blood and soul of the language is as pure and unmixed in English as spoken in the British Isles, as it was when spoken on the shores of the German Ocean by the Angles, Saxons and Jutes of the continent. Guest. Hist. of English. Rhythms Vol. 2 P. 108.

The soul of a language is no doubt its grammar. And life is the sign to ascertain the existence of soul; that life is supported by the presence of blood in the body.

The literary works of a language are the indications of the existence of a systematic grammar. And the intellectual orders met with among the claimants of a language are the real supporters of the works of that particular language. Again impurity of blood minimises the longevity of life and the absence of life aids the ex-

piration of soul from the body in as much as want of a systematic grammar of a language produces no literary works and the absence of such works of a particular language ends in failure to produce intellectual specimens among its claimants. Languages ancient and modern whose grammars fall under the classification of classics produced and produce permanent works of literature covering almost all branches of knowledge, philosophy, religion, laws, customs arts and sciences through the great men of their respective claimants. A well-equipped student of philology out of a natural ambition to realise the perfection of his own (man's) nature enters a thoroughly furnished free library open to all students of special study and examines the several works of the many brilliant scholars of different nationalities both ancient and modern. He is very particular about the original works of the many languages and is also right earnest to verify that such original works were the useful products of the real claimants of the respective langu-

ages. He is satisfied both of the originality of the works and of their legitimate authors. He notes down the many languages in which the respective works of the library were written. Then he undertakes the examination of the souls (grammars) of the many languages noted down, strictly adhering to the three chief elements, purity, entirety and priority for their analyses. He sees that languages from generation to generation undergo changes in many items. The following passage from Sir. C. Lyell's antiquity of Man is to be noted here. 'Every one may have noticed in his own life time the stealing in of some slight alterations of accent, pronounciation or spelling or the introduction of some words borrowed from a foreign language to express ideas of which no native term precisely conveyed the import. He may also remember hearing for the first time some cant terms or slang phrases which have since forced their way into common use in spite of the efforts of the purists. But he may still contend that "within the range

of his experience' his language has continued unchanged and he may believe in its immutability in spite of minor variations. The real question, however, at issue is, whether there are any limits to this variability. He will find on further investigation that new technical terms are coined almost daily in various arts sciences, professions and trades that new names must be found for new inventions; that many of these require a metaphorical sense and then make their way into general circulation as "stereotyped" for instance which would have been meaningless to the men of the seventeenth century as would the new terms and images derived from steam boat and railway travelling to the men of the eighteenth century. Archbishop R. C. Trench writes about the component parts of the English language as follows:-Thus suppose the English language to be divided into a hundred parts; of these to make a rough distribution, forty-five might be Anglo Saxon or old English as now some prefer to call them; forty-five Latin (in-

cluding of course the Latin which has come to us through the French) five perhaps would be Greek. We should in this way have allotted ninety-five parts leaving the other five to be divided among all the other languages which have made their several smaller contributions to the vocabulary of our English tongue. Page 12 Lecture. 1. English past and present.

Edward A. Freeman writes:—"The evidence of language shows that there was a time of course long before the beginning of recorded history, when the forefathers of all these nations were one people, speaking one language Sanskrit, the ancient language of India, Persian, Greek, Latin, English and other tongues many of which we shall soon have occasion to speak of, are really only dialects of one common speech. They show their common origin alike by their grammatical forms such as the endings of nouns and verbs and the like and by what is more easily understood by people in general by their still having many of the com-

monest and most necessary words -with out which no language can get on, essentially the same. The famous author of the science of languages Prof. Max Muller, boldly asserts: 'Whatever sphere of the human mind you may select for your special study whether it be language or religion, mythology or philosophy, laws or customs, primitive art or primitive science, everywhere you have to go to India whether you like it or not because some of the most valuable and most instructive materials in the history of man are treasured up in India and India only.' Now the student well disposed and well-acquainted with the subject naturally comprehends that out of the many languages known to man at different periods of the world's history, Sanskrit heads the list of languages for purity and priority of the same, compared with his own impartial views and conclusions. A writer in the Edinburgh Review says: - 'The Hindu is the most ancient nation of which we have valuable remains and has been

surpassed by none in refinement and civilization; though the utmost pitch of refinement to which it ever arrived preceded in time the dawn of civilization in any other nation of which we have even the name in history. The further our literary enquires are extended here the more vast and stupendous is the scene which opens to us. It is plain enough that no impartial philologist ever complained of the sacred sanskrit language for any defective character of its own. None has yet come forward to prove that sanskrit was the offshoot of another tongue known to man of this earth. Thus a language under the careful hands of an unbiased philologist helps him to identify its owners (race), in as much as the sacred sanskrit with all its purity, entirety and priority, shows every observer its holy birth-place together with its undying claimants, the proud Aryan Race. The authenticity of Srimath Ramayana by Maharishi Valmiki is well known; there the praiseworthy Mahathma Hanuman after toil and uneasiness experien-

ced to find out the whereabouts of Anin-
dhisha Sita in the inaccessible capital
of the blame-worthy Dhurathma Ravana
finds her at last, under the shade of the
Simsupa tree rigourously watched by the
ugly women Rakshasis and attempts to
disclose her, his mission from her bloved
Lord Sri Rama in her own mother-
tongue The stanza below describes the
fact.

“वाचं चोदाहरिष्यामि मानुषीमिह संस्कृताम् ।

यदि वाचं प्रदास्यामि द्विजातिरिव संस्कृताम् ॥”

Sarga 30. Sundarakanda, Srimath
Valmiki Ramayana. This stanza ex-
emplifies that the twie-born orders
(Brahma, Kshatrya, and Vaisya, com-
munities) of the old Aryavarttha spoke
Sanskrit so early as the time of the
Srimath Ramayana, an incident connec-
ted with the Threthayuga of old.

Again, language enriches race

“श्रोत्रग्राह्यो गुणशब्दः । आकाशमात्रवृत्तिः । स द्विविधः
ध्वन्यात्मको वर्णात्मकश्चेति । ध्वन्यात्मको भेर्यादौ । वर्णात्मकः

संस्कृतभाषादिरूप. । न्यायबोधिनीसहिततर्कसंग्रहे प्रत्यक्षपरि-
च्छेदः ॥ ”

The function of the ear is to hear sounds; sounds result out of ether(Akasa) in due course of evolution. They come under two heads; inarticulate and articulate. Drum-beating comes under the first head and sanskrit language comes under the second head. Though all living beings on earth have ears and are capable of hearing sounds outside, only a minority of the creations, say, the favoured humanity of the earth is blessed with the faculty of reason to distinguish sounds. The famous Manu describes the law of evolution below.

“भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिर्जाविनः ।

बुद्धिमतसु नराः श्रेष्ठा नरेषु ब्राह्मणाः स्मृताः ॥

ब्राह्मणेषु च विद्वांसे^१ विद्वत्सु कृतबुद्धयः ।

कृतबुद्धिषु कर्तारः कर्तृषु ब्रह्मवेदिनः ॥

Slokas 96 & 97, Chapter L, Manue.
Of creations, life is superior (happy) of

beings, intellect is superior ; of beings of intellect, men are superior; of men, the Brahmins are superior; of the Brahmins, the learned are superior; of the learned, the submissive are superior; of the submissive the practical are superior; of the practical, the reflective souls are superior. Therefore the superiority of men lies in seeking after the way of attaining godhead. The great Manu reveals creation thus;

“योऽसावतीन्द्रियग्राह्यस्सूक्ष्मोऽव्यक्तस्सनातनः ।

सर्वभूतमयो चिन्त्यस्स व स्वयमुद्भवा ॥

मोऽभिधाय शरीरान् स्वात् सिसृक्षुर्विविधाः प्रजाः ।

अप एव ससर्जार्दो नासु बीजमवामृजत् ॥

तमण्डमभवद्धम महसाशुसमप्रभम् ।

तस्मिन् जज्ञे स्वयं ब्रह्मा सर्वलोकापतामहः ॥

लोकानां तु विवृद्धयर्न मुखबाह्वरूपादतः ।

ब्राह्मणं क्षत्रियं वैश्यं शूद्रं तु निरवर्त्तयत् ॥

द्विधाकृत्वात्मनो देहमर्द्धेन पुरुषोऽभवत् ।

अर्द्धेन नारी तस्यां स विराजममृजत् प्रभुः ॥

तपस्तप्त्वासृजय तु स स्वयं पुरुषो विराट् ।

तन्मां वित्तास्य सर्वस्य स्रष्टार द्विजसन्तमाः ॥

अहं प्रजासिसृक्षुस्तु तपस्तप्त्वा सुदुश्चरम् ।

पतीन् प्रजानाममृजं महर्षीर्नादितो दश ॥

मरीचिमव्यङ्गिरसौ पुलस्त्यं पुलहं क्रतुम् ॥
 प्रचेतसं वसिष्ठं च भृगुं नारदमेव च ॥

This description exposes that after an annihilation of the created universe, the whole universe is full of indestructible ether (Akasa) where nothing is distinguishable; in due course of evolution the Eternal in the form of Supreme Spirit generates the five elements ether wind, fire, water and earth, the presiding deity of the last element, earth is Brahma. He appears; from Him the four orders Brahma Kshatrya, Vaisya and Sudra, come out. Then Brahma the repository of the four Vedas, generates the ten Maharishis, Marichi etc. And the ten Sages were the immediate disciples of God Brahma to receive perfect instructions of the Holy Vedas from Him. And the Brahmins claim ancestry from the above Maharishis of antiquity. The full course of education of the Aryans comprises fourteen branches.

“अङ्गानि वेदाश्चत्वारो मीमांसा न्यायविस्तरः ।

पुराणं धर्मशास्त्रं च विद्याद्येताश्चतुर्दश ॥ इति ।

The fourteen are, Rigvedah, Yajurvedah, Samavedah, Atharvavedah, Ciksha. Vyakarana, Chandasa Niruktham, Jyothisham Kalpah Mimamsa Nyaya Puranam and Dharmasastra. What do they teach the incumbent, and how do they enrich him? The six systems of philosophy, (Nyaya, Vaisheshika, Sankhya, Yoga Mimamsa and Vedantha). The eighteen puranas Vishnu Kurma, etc. the two Itihisas Srimath Valmiki Ramayana, Mahabharatha, the several Smrithis, Manusmrithi and others; the many sciences and arts the Auyurvedah and others, the beautiful dramas, Sakunthala and others, and many more instructive and useful works are found to be the worthy contents of the above fourteen branches of the ancient Aryan culture. There were days in India when all the fourteen branches of Aryan culture flourished in the mouths of a single preceptor Maharishi Varathantha and a single pupil, Rishi Koustha. The tradition runs thus:

तमध्वरे विश्वजिति क्षितीशं निश्शेषविभ्राणितको जातम् ।

उपात्तविद्यो गुरुदक्षिणार्थी कात्सः प्रपेदे वरतन्तुशिष्यः ॥

• निबन्धसज्जातरुषार्थकार्यमचिन्तायित्वा गुरुणाहमुक्तः ।

वित्तस्य विद्यापरिसंख्यया मे कोटीश्वतस्रो दशचाहरेति ॥

Sarga 5. Raghuvamsa, by Kalidasa.

The famous Maharishi Varathanthu, out of pure love of ennobling and elevating his worthy pupil Koustha taught him thoroughly and permitted him to complete his marriage; but, the pious pupil insisted his revered Guru to accept his tuition fee; he out of uneasiness demanded of his infallible pupil Koustha fourteen crores of gold coins for the fourteen branches of culture so ably acquired by him; Rishi Koustha discharged the same; because the Emperor Reghu of the solar race furnished him with the amount gratis. It seems to all students of philosophy that no branch of culture was left untouched and unfinished by the Aryan Sages. There is a general complaint current in India that the unsolicited foreign visits of India for some centuries past

caused damages to the original works of ancient Aryan culture of the soil both by way of destruction as well as by that of plunder. The divine language of the Aryans unique in its character of a thorough richness of inconceivable ideas produced as many greatest men as possible from time immemorial-the trusted and talented representatives of the several branches enumerated above;

(1) The greatest philosophers Jaimini Pathangali and others (2) The greatest grammarians Panini Vararuchi and others, (3) The greatest preceptors Sandhipani, Yangyavalkia and others, (4) The greatest writers, Manu, Vyasa and others, (5) The greatest poets Kalidasa, Bhavabhuthid and others, (6) The greatest musicians Thumburu, Naradha, and others, (7) The greatest scientists Dhanvanthari, Charaka and others, (8) The greatest Emperors Dhasaratha, Nala and others, (9) The greatest warriors Sri Rama, Lakshmana and others. (10) The greatest Ministers, Vasishta, Sumanthra and others, (11) The greatest statesmen,

Drona Vidura and others, (12) The greatest loyalists Prince Bharatha, Yuthishtra and others, (13) The greatest moralists Bhishma, Vibheshana and others, (14) The greatest benefactors Dhathichi Sibhi and others, (13) and the greatest religionists Sri Athi Sakaracharya, Sri Ramanuja and others; all drank the richest fountain of the divine Sanskrit language shone fully in their respective periods of the history of man and left behind them an imperishable literature in the welfare and interests of their ever continuing progeny. The late Prof. Max Muller plainly expresses. 'If were to look over the whole world to find out the country most richly endowed with all the wealth power and beauty that Nature can bestow in some parts the very paradise on this earth, I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts and has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention even of

those who have studied Plato and Kant. I should point to India; and if I were to ask myself from what literature we here in Europe we who have been nurtured almost exclusively on the thoughts of Greeks and Romans and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal in fact, more truly human, a life not for this life only, but a transfigured and eternal life again I should point to India

This professor's imagination reached such a height as to classify India (Aryavārtha) the very paradise on this earth; because Nature is manifest there in Her maximum glory of possession of all the fully developed elements of the Universe.

The great Maru writes:—

सरस्वतीदृष्टव्योर्देवनद्योर्यदन्तरम् ।

तं देवनिर्मितं देशं ब्रह्मावर्तं प्रचक्षते ॥

तस्मिन् देशे य आचारः पारम्पर्यक्रमागतः ।

वर्णानां सान्तरालानां स सदाचार उच्यते ॥

Chapter 2. Slokas 17 & 18.

The holy land known by the fit name of Brahmavartham is in fact the naturally favoured original home of the Aryans. The lofty and magnificent Hymalayas on the one side, the well-watered and rich Gangetic plain on the other and a salubrious climate together with many more natural facilities for human existence truly adorn the holy land for immemorial time as to classify it correctly the very terrestrial paradise. No recorded history of man mentions that the Hymalayas ever threatened the Aryans with eruptions from its perpetual snow-clad summits or that the holy Ganges ever froze owing to phenominal changes to the detriment of the natives from performing their divine daily duties.

बहुनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।

वासुदेवस्सर्वमिति स महात्मा सुदुर्लभाः ॥

Bagavad Gita Chapter VII, Sloka 19

एवं यस्सर्वभूतेषु पश्यत्यात्मानमात्मना ।
स सर्वसमतामेत्य ब्रह्माप्येति परं पदम् ॥

Manu Chapter XII Sloka 125.

The loftiest ideal of the human existence here ably and correctly revealed by the perfect Authors of the above stanzas that practically there is no difference when the individual soul comprehends the existence of the similar souls of similar virtues through a divine knowledge not only compulsorily draws the attention of the admirers of the philosophies of the other languages but also establishes its perpetuity of being the perfect and rich one assimilated and practised through the sacred language, Sanskrit only; through many births, the virtuous and practical man attains the true knowledge of the Vedas that God Vasudeva pervades the whole universe; such a covetable knowledge of the Vedas really serves him as the purifier

of his inner life; and lastly, the thorough purification of his inner life ends in the indelible realisation of an Eternal life.

Exclusive of the fourteen branches of knowledge mentioned above, the great **Manu** mentions four more branches of knowledge of the **Aryans**.

“आयुर्वेदो धनुर्वेदो गान्धर्वश्चेत्यनुक्रमात् ।

अर्थशास्त्रं परं तस्माद विद्या ह्यष्टादश स्मृताः ॥

The great **Manu**, the accepted head of all the **Aryans Smarthas**, in his substantial **Smrithi** classifies the whole work under two hundred headings nearly. The contents of the one are different from those of the other; the peculiarity is that the wisest sage omitted no single item of the principles of man's life from the **Aryan** stand-point of view. The highly and consequently richly cultivated minds of the great sages of the type of **Manu** produced inexhaustible stores of most valuable and nutritious harvests in the undecaying forms of works of philosophy and others handed down to this day

through a long line of well-cultivated posterity; when traced the line of thought of the holy Aryavārtha together with its unimpeded progress is very clear; the sacred Aryan sages were so many realists of spiritualism; for instance, the sacred Vasiṣṭha, the venerable preceptor and minister of the aged Emperor Dhasaratha, in proud possession of an unapproachable spiritual power as the natural result of his intrinsic divine knowledge, humbled King Viśvamithra for his unbecoming conduct to insist the Maharishi to surrender the celestial cow Kamadhenu and taught him the secret of the hollowness of his material power together with that of the richness of his spiritual power. In the interests and welfare of the intelligent men of the civilised world, because good must necessarily follow, the study of the sacred sanskrit language should be encouraged and realised by all those unprejudiced well-wishers of India, as the above study is the only proper corrective of the human mind to arrange modes of thought.

to assimilate congenial ideas of loyalty and other allied virtues, and to attempt to infuse them into daily life.

And lastly language immortalizes race; that is, it exempts the race from oblivion. The holy Vedas of the Aryans are eternal, and consequently, the Vedic language (Sanskrit) is eternal; and the tangible inference thereoff is that the proud Aryan race too is eternal. To establish this fact, many records connected with the history of man are to be detailed here. From the very beginning, the East (Aryavārtha) completely differs from the West. Mr. F. S. Marvin, in his book 'The living past' contemplates the childhood of the race, 'From tool to tool, from flint axe to steam-engine, is a striking palpable measure of man's achievement from his earliest beginnings to our own days.' Whereas, the great Manu informs the world of the manhood of the Aryan race:

“अराजके हि लोकेऽस्मिन् सर्वतो विदुता भयात् ।
रक्षार्थमस्य सर्वस्य राजानमसृजत् प्रभुः ॥

इन्द्रानिलग्रमाकाणामग्रेष्व वरुणस्य च ।
 चन्द्रवित्तेशयोश्चैव मात्रा निर्हृत्य शाश्वतीः ।
 यस्मादेषां सुरेन्द्राणां मात्राभ्यो निर्मितो नृपः ।
 तस्मादभिभवत्येष सर्वभूतानि तेजसा ॥
 तपत्यादित्यवच्चैव चक्षुषि च मनांसि च ।
 न चैनं भुवि शक्नोति कश्चिदप्यभिवीक्षितुम् ॥
 सोऽग्निर्भवाति वायुश्च सोऽर्कस्सोमस्स धर्मराट् ।
 स कुबेरस्स वरुणस्स महेन्द्रः प्रभावतः ॥
 वालोऽपि नावमन्तव्यो मनुष्य इति भूमिपः ।
 महती देवता ह्येषा नररूपेण तिष्ठति ॥
 एकमेव दहत्यग्निर्नरं दुरूपसर्पिणम् ।
 कुलं दहति राजाग्निस्स पशुद्रव्यसञ्चयम् ॥
 कार्यं सोऽवेक्ष्य शक्तिं च देशकालौ च तत्स्वतः ।
 कुरुते धर्मसिद्धयर्थं विश्वरूपं पुनः पुनः ॥”

Chapter 7, Slokas 3 to 10.

No ruler, no safety; in order to protect the created world from dangers both internal and external. Brahma creates the Emperor an epitome of all the divine virtues of God Indra and others. He is perfect in all his qualifications of valour, wealth, etc. Though young the Emperor should not be slighted by the subjects,

as the very Almighty shines in him, in the human garb. Fire destroys objects one by one; whereas, the Emperor under wrath, does the same wholesale. The Emperor by himself is capable of administering his Empire maintaining the equity (Dharma) of the land. According to the Old Testament, God created the heaven and the earth B. C. 4001; Mr. F. S. Marvin writes: 'We pass from those hundreds of thousands of years which must be allowed for man's existence on earth and the tens of thousands which may stand for the later Stone Age, to the last millenniums during which great communities have been formed and the records of history begin.' The living past Page 30. And the Aryan Sage calculates that millions and millions of years rolled on ever since the origin of man; that is one thousand nine hundred and fifty five millions, eight hundred and eighty five thousands and twenty six years passed on when verified by the principles of the science of Astrology of the East (Aryavartha). Madame Ca-

mille Flammarion, in her Astronomy for amateurs, exclaims: 'Innumerable worlds! We dream of them. Who can say that their unknown inhabitants do not think of us in their turn and that space may not be traecersed by waves of thought as it is by the vibratrions of light and by universal gravitation? May there not exist amongst the heavenly humanities of which the earth is but a modest village, an immense solidarity incomprehensible to our imperfect senses? Page 28 The Aryan sages were so many perfect men created by God. The fact that they comprehended innumerable worlds and systems of the universe is clear from their astrology, Puranas and others. The Aryans of India seen by the enlightened public of to-day not only survived the many millions of years mentioned above ever since creation but also ought to continue the many millions of years covering the seven more Man-vanthras yet to come, exclusive of the current Vaivaswatha Manvanthra the seventh in order.

“मन्वन्तराण्यसंख्यानि सर्गस्संहार एव च ।
कीर्णान्तं वैतत्कुरुते परमेष्ठी पुनः पुनः ॥”

Chapter 1 Manu Sloka 80.

The Almighty in the course of the fourteen Manvantaras mentioned above creates, maintains, and destroys the world; He often plays like that. It is mentioned above sounds result out of ether (Akasa) in due course of evolution; again ether begets wind; the presiding Deity of wind goes by the name of Maheswara. The fourteen Sutrams

“अइउण् । ऋलृक् । एओङ् । ऐ औच् ।
हयवरट् । रुण् । जमङ्गणनम् । झमञ् । घढ-
धष् । जवगडदश् । खफळठथचटतव् । कपय् ।
शषसर् । हल् । इति माहेश्वराणि सूत्राणि ॥”

etc. of the sage Panini's grammar, comprising the Alphabets of the Sanskrit language are mentioned to have come out of God Maheswara. Sounds from ether travel through ears and reach

the larynx of the animate object, where waves of sounds generate; when they in turn come in contact with the different parts of the mouth, they assume shapes of words.

“नासाकण्ठमुरस्तालु-

जिह्वादन्तांश्च संस्पृशन् ।

षड्भिस्सञ्जायते यस्मात्

तस्मात् षड्ज इति स्मृतः ॥ ”

निषादर्षमगान्धार-

षड्जमध्यमधैवताः ।

पञ्चमश्चेत्यमी सप्त

तन्त्रीकण्ठोत्थिता स्वराः ॥

(इत्यमरः)

“तेषां संज्ञा सरिगमपधनि इत्यपरा मता ॥

इति ।

The seven ‘Swaras’, Nishadha and others with their symbols, ‘Sa, Ri, Gha,’ etc. originate both in the larynx of man and in the harp. But the seven ‘Swaras’ are distinguishable respectively in the

organs of voice of the undermentioned animals, Nishadha, elephant; Rishabha, bull; Ghaundhara, goat; Shadjam, peacock; Madhyamam, krouncha; Dhaivatham, horse; Panchamam, kokilam,

“षड्जं मयूरो वदति गावस्त्वृषभभाषिणः ।

अजाविकं तु गान्धारं क्रौञ्चः कणति मध्यमम् ॥

पुष्पसाधारणे काले पिकः कूजति पञ्चमम् ।

धैवतं हेषते वाजी निषादं बृंहते गजः ॥”

Amarakosam, Nauttiavargam.

The Aryan phonetist comprehended the perfection of human articulation together with the imperfect conditions of the animal inarticulation; he, to establish his superiority and super-human skill, constructed an instrument (Thantri) in which similar Swaras distinguishable in his larynx, were produced by his manipulation. The Aryan musical science is solely based upon the harmonious combination of the seven Swaras, in as much as, the alphabets of the fourteen Sutrams of Maheswara met with in the pure, complete ancient grammar of the sages Panini, Vararuchi and Pathanjali, constitute the divine Sanskrit language,

having in its sacred and divine womb, the holy Vedas, the unfathomable Sastras and the many more pure teachings to attract the worthy attention of all the impartial scholars of the enlightened countries of the globe. Col. Tod wonders: 'Where shall we find the musicians who could make the mind oscillate from joy to sorrow, from tears to smiles, with the change of modes and varied intonation?'

“मन्वन्तरेऽप्यतिक्रान्ते चत्वारस्सप्तका गणाः ।

कृत्वा कर्म दिवं यान्ति ब्रह्मलोकं सनातनम् ॥

ततोऽन्ये तपसा युक्ताः स्थानमापूरयन्त्युत ।

अतीता वर्तमानाश्च क्रमेणैतेन भारत ॥

Chapeter 7, Harivamsa Parva, the Mahabharatha. The longevity of the sages of the Aryavarttha is far beyond our conception. Eternal life is contemplated in their cases, as they live by penance (Tapas) if their bodies decay under natural course of old age, the vacancies left by them, are fitly filled up by similar sages of the imperishable Aryan race,

O unbiased well-wishers of India! The history of man is interesting and instructive to all students of comparative philology, as it deals with the peculiarity and the comparative superiority of the varied races of humanity. The only factor that helps the philologist to identify the peculiarity as well as the superiority of a particular race is the language of that race. The least obstructed man is the most powerful expounder of truths of his language. The unobstructed sages of the old Aryavārtha stand first for the fact that their literary works deal with the greatest number of sides of human culture. Such a corrective culture of the human mind, through a divine language, should not be neglected and buried, while the whole enlightened world is truly thirsty after the realisation of a thorough mental clearance,

15th Sep. 1924. }
 Melapavoor. }

P. N. Ramabhadra Iyer.

ON THE NECESSITY FOR THE REVIVAL OF THE SACRED SANSKRIT LANGUAGE OF INDIA.

Can it be otherwise than that to most of us the present day indifference of this Sacred Sanskrit language of a sage trodden soil fully deprived of its extraordinary influence over mankind is an acute mental pain and sorrow? Is it not the first ancient language of India having for its intrinsic value an indigenous grammar and logic to captivate the resolute minds of scholars here as well as elsewhere? Is it not the language having in its sacred and divine womb the Vedas, the Sastras and the other pure teachings to attract the minds of the brilliant scholars of the various countries of the Globe? What became of such a praiseworthy language today? It is something like a neglected mother with one foot in the grave. Is it not

the paramount duty of a son to see that his mother is at least fed and clothed by him? What is feeding, what is clothing here? Speaking and writing answer the two necessities. When a son neglects his mother without giving her food and clothing, can she remain starving and suffering without uttering a word of course in spite of her supreme maternal affection? Certainly not. Would such a curse go unrewarded? Oh! No. Communities and members of the communities whose claim to the sacred language as their mother-tongue is indisputable, are losing every day self-reverence, self-control, self-reliance and mutual reverence. The present condition is a self-made one. A systematic revival of the sacred language will cure the melody without fail in due course. Let us think for a while whether this sacred language deserves such a genuine praise from the public; praise from the public spontaneously comes out when the object in question excites the wonder of the public in one way or other. This

Vedic Culture of ancient India within the last 150 years of progress of other studies excited the wonder of almost all the scholarly circles of the civilised countries of the Globe. To justify the statement a few quotations are repeated below. "Whatever sphere of human mind you may select for your special study whether it be language or religion or mythology or philosophy, whether it be laws or customs primitive art or primitive science, everywhere you have to go to India, whether you like it or not, because some of the most valuable and most instructive materials in the history of man are treasured up in India and India only". "Where can we look for sages like those whose systems of philosophy were the proto-types of those of Greece: to whose works Plato, Thales and Pythagoras were disciples? Where shall we find astronomers whose knowledge of the planetary system yet excites wonder in Europe as well as the architects and sculptors whose works claim our admiration and the musicians who

could make the mind oscillate from joy to sorrow, from tears to smiles with the change of modes and varied intonation? "No single first class country of Asia therefore so well repays examination and it is just this part of Asia in which Europeans have had incomparably the best opportunities of accurate and continuous observation". "The Hindu is the most ancient nation of which we have valuable remains and has been surpassed by none in refinement and civilisation. Though the utmost pitch of refinement to which it ever arrived preceded in time the dawn of civilisation in any other nation of which we have even the name in history, The further our literary inquiries are extended here, the more vast and stupendous is the scene which opens to us? The above are no idle praises. The admirers of Vedic language and culture of ancient India were the impartial scholarly judges of the highest reputation of the time. The differences among the scholars are about the dates of the several

periods of the Vedic culture and civilization of ancient India and not about the intrinsic merits of the sacred books of India. The unparalleled devine philosophy of the Upanishads of the Vedas thrilled the masterminds of Europe. The astronomical systems of our ancients equally nuzzled the scholars of the West. Thus every branch of ancient culture of India attracted the full attention of the world.

Why should such a worthy culture of the Vedas fail to produce the same effects here? Before the advent of the British nation here. India was receiving shock after shock from foreign invasions. The Vedic Indians had to defend themselves against those rude and ambitious invaders; in fact their possessions were insecure and the work of fate brought with it series of calamities to the Vedic Indians from the outsiders. Consequently they had to lay aside their legitimate culture to protect their wives children and properties. The once splendid Vedic culture activities of the Indians

became dull and benumbed in the several centuries of foreign struggle. To speak the truth the British contact with India as rulers of the country consoled the excited Indian minds. Regular peace was bestowed by the British nation in the country. The Indians realised for the better that their valuable possessions were safe once for all. At that time the mechanical inventions of Europe attracted the attention of the East. The Easterners began to appreciate and follow the progress of affairs of life as the results of the mechanical inventions of the West at the cost of their indigenous culture. The dullness and the benumbedness of the Indians gradually vanished. There is awakening everywhere in the country. But the inside is not substantial. Hence arises the necessity for the revival of the indigenous culture of the soil. The mechanical invention of the West developed only the material side, whereas it quenched the spiritual side of man's nature. The consequence is that there

is regular fight for individual and national superiority. The late tremendous war of Europe is an ample proof of it.

Nowadays, here too, young women are absorbed in the centres of industrial and commercial activity. Such a pursuit of life encourages them to avoid the responsibility of parental duty as much as possible. They have grown to dislike the daily round of duty at home. Their present inclination is towards independence. They are cultivating a taste for pleasure and excitement. Motherhood is not generally appreciated. A fall of birthrate is inevitable. The country will be depopulated. These are the worst results of developing only one side the material side of man's nature.

Now experience teaches us to build our future out of our own past. To build our future we must know our past. Our past can be understood correctly only through the Vedic Sacred language. Translations of our sacred works won't serve our purpose well. The true spirit of the works cannot be seen in the trans-

lations. Even to-day the country is qualified for the revival of the sacred language and the revival should be insisted upon at any cost.

Of the several causes of the pride of a community, culture, character and wealth form the chief. That community whose fortune is such as to have greater number of scholars, greater number of individuals of character and greater number of millionaires necessarily commands a greater sphere of reverence and influence over other less qualified communities. Then the Vedic culture is the highest form of culture known to mankind, The highest culture is the immense treasure of the community. But the wonderful treasure is hidden. Let us all try with one heart to bring it to the notice of all. The Vedic culture of the ancient India produced the greatest number of first-rate philosophers, produced the greatest number of brilliant scholars in arts and sciences and unquestionably produced the greatest number of the wisest hearts of the time.

The wisest hearts in other words the sane sages of the time did help the rulers of the time in their administration by giving them very sound advice and did help the public also in general in their spiritual and temporal affairs of life. In fact, they lived within confine of a thorough contentment. It is but natural that men of superior intellect and supreme knowledge do command respect and reverence from others in all ages of civilization. The full-blown refinement of manners of the Vedic Aryans of India can be grasped from their unimpeachable morality. Their women were held in high esteem and reverence at the time. They had the privilege of free thinking and free speech within legitimate boundaries. Thus everything connected with the Vedic culture of ancient India gives full satisfaction to the minds of the thinkers of to-day. What are we? We are the legitimate descendants of such sacred sages of the Vedic India. We inherit a very best stock from them strained to-day by our indifferent en-

vironment. This is the bane of our communities. Let us try our best to preserve our sacred language and thereby our full culture of the Vedas. Let us try with true earnestness to establish a "Preservation Mission" to achieve our legitimate ambition. Let all those who truly feel for promoting this noblest cause contribute in three ways. One, earnestness in the superlative degree, two, time in the comparative degree, three, money in the positive degree.

A practical scheme of the above mission will appear in due course.

Now in Madras. } 22, 10-22. }	<i>P. N. Ramabhadra Iyer,</i> of Melapavoor.
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THE PRESERVATION MISSION

A workable scheme of the above mission.

In the previous pages, the necessity for the revival of the sacred Sanskrit language was detailed and here, the method of reviving the same is to be explained. The very first criterion to engage the full attention of the sincere and anxious workers of this ready-rewarding cause, is how the mission is to be financed. This mission, if it be thoughtfully and sincerely arranged, may be conducted with a minimum cost producing a maximum result. Since this country has been classified as a peculiar country by the Western-thinkers in having different creeds and manners, it has also a peculiarity to possess from time immemorial, holy Mutts instituted with the sole object of protecting the ancient religion and culture of India. Prominent among these, is the Holy Mutt of Srīngagiri, Mysore province,

South India. The holy Mutt is still alive with all pomp and vigour pertinent to a time-honoured first-rate Institution of an ancient civilization under the worthy presidency of His most. Holiness, Sri Sankarachariya Swami of Sriugagiri. Since the above-mission truly expects a most competent sanskrit scholar for its leadership, and since there is none-else more competant other than His most Holiness Swami of Sringagiri, His most Holiness Swami should be approached with a sincere and true prayer from the devoted disciples, to accept the headship of the proposed mission. There is a saying current 'that Southern India is a land of Temples'. In every district there is a 'Temple committee' to look after the welfare of the respective temples. The members of the above committees must be well convinced and requested by expert men, to grant a portion of the temple-income to be utilised for the revival of this ancient language. Because the sole object of the temple committees is to look after the welfare of the

temples alone; the welfare of the temples is maintained by the proper worship of them by well-versed priests of sanskrit. To illustrate no worship of a deity is perfect without Mantras; Mantras form a portion of the holy Vedas; the language medium to pronounce and understand these is sanskrit and sanskrit only. Therefore the very purpose of a temple-institution rightly urges every well-wisher of it, to contribute his might directly as well as indirectly towards the revival of a divine neglected language.

In every district, a branch of the above-mission must be opened under the guidance of a well-versed Sanyasin. In every village, a school ought to be opened where, the Vedas and the Shastras should be taught to pupils by paid-teachers. In every village, either a temple or a chatram will serve the purpose of a school; no special school is necessary.

It is clear that the government also is sanctioning a money grant, to sanskrit schools opened by the Boards of the several districts. That shows to an extent the sympathy of the government

to encourage a classical language of the ruling country. The above money-grant of the government too should be drawn by the Head of the proposed mission and distributed accordingly; a small school-fee also may be insisted upon to make up the deficiency, if there be any such: generally well-versed sanskrit teachers are available for, at Rs, 25 or 30 per mensem. To sum up briefly the scheme of the proposed Preservation-mission 'Sanskrit' Schools should be opened in villages: they should be supervised and controlled by the sub-ordinates of the branches of the mission opened in every district and further these branches must be under the direct control and check of the Head of the mission (His Most-Holiness) Sri Sankaracharya Swami of Srirangagiri) Small school-fees from the Students, contributions from the several Temple Committees of the districts and the government's money-grant, all these would help the mission to go on with its laudable charitable work.

16th March 1923. }
 Melapavoor. }

P. N. Ramabhadra Iyer,

WHOM DOES KAULATI REMIND ?

I understand that any visitor to Kaulati, a village on the right bank of the river Periar, only six miles to the south-east from the railway station Angamali (S. I. R.) won't fail to notice the sanctity of the hermitage of Kaulati, the pleasant odor from the beautiful fruit-gardens of the place and the wonderful bathing-ghat with its imposing flight of steps most skillfully constructed at a heavy cost, affording thorough facility for the visitors as well as for the residents therein to frequent that dashing river of crystal water, during the twenty-four hours of day and night at all the seasons of the year. Though the locality is full of religious note and importance, the bathing ghat on the river Periar is simply striking and interesting to the visitors, as an object of great engineering skill and finish. Correctly speaking, the bathing

ghat is an object of wonder at Kaulati.
 Who was the Author of it? Who collected funds for that grand construction? A holy Sage. Why, He was the holiest of the sages of the time, the late Abinava Naracimba Bharati Swami of the sacred Sri Sringagiri Mutt in the Mysore Province Southern India That Late holiest Sanyasin—a typical hermit, a true celibate, a thoroughly pious born-sage—who ruled and adorned the most enviable Divine Throne of Sri Sringagari for a few decades a throne well established by Sri Audi Sankaracharya, the Incarnation of God Siva Himself created in the minds of his devoted disciples during his grand tour in Southern India in 1084, 85 Kolam Era, a very good and correct impression of his unimpeachable greatness and sterling worth as the Supreme Head of a time-honoured and brilliant Institution full of very high spiritual activities ever since its origin in Southern India. When the very high and unattainable virtues of the late Swami, a true and trusted representative of his community,

recur to my thoughts, my frame shudders and hair stands erect. The thorough sacrifice of his personal comforts, as the natural outcome of his extraordinary spiritual attainment, his entire devotion to succour the distressed and the needy, his unique knowledge of the holy Vedas and the Sastras, his unparalleled power of speech, a fitting ornament of that profound scholar, his perfect health as the true sign of his sacred life and many more laudable virtues, noticeable in him during his stay for more than a week in my native village Melapavoor, a healthy and convenient village of the district in May 1909 A. D. justified his highest position as the Supreme Head of the famous Sri Sringagri Mutt. His spiritual power superadded to very sound knowledge of the Oriental Sciences was indeed a force at the time to attract many to his side to correct and elevate them, in accordance with the degrees of their impediments and attainments. Another remarkable characteristic of the late Swami was not to carp at the arguments of the

able scholars of the time. Sanskrit-if I am right in my statement-the first classic language of the civilized world enjoyed a zenith through him having him as the only transparent glass to look into the unfathomable mysteries of the ancient and sacred language of the famous Aryavarta of old. Such a sage must ever be remembered. In honour of the spiritual achievements of the late hero, whereby the several religious institutions in Southern India were set right. Due honours befitting his intrinsic greatness should be paid in deeds rather than in words only. Kaulati the birth-place of Sri Audi Sankaracharya the greatest Brhmin Sanyasi; should add to its already sanctified emporium one more object of permanent piety, namely a finest marble statue of the late Abinaba Narasimha Bharathi Swami in full size, seated on his Divine Throne, with his ornamented Crown on head.

The late Swami was a patriot of the patriots. Any individual, who loves the mother-country generally comes under

the group of patriots. But our late Swami loved his country thoroughly. He loved his people; he was easily accessible to his disciples. He loved, appreciated, and followed his own Aryan civilization. He did not encourage anything foreign. Diet, dress language, vehicles and other necessities of life, he adopted and adhered to his own and his own only. Alas! Will it not amount to a great crime and sin on our part—the entitled followers of him—to remain silent without honouring him in some befitting deed? One great drawback of the modern days in this country is that our spiritual Lords are not recognised both by the rulers and the ruled in the manner in which their contemporary Lords of other civilised countries are recognised by the respective people and the Governments. Hence arose signs of decline of spiritual development everywhere in this country. Of the several first rate qualifications of the late Swami enumerated above, only one qualification a true patriot of the coun-

try will do to pay him the honour suggested above. To erect a statue means a question of money. In fact, I do not feel diffident in the collection of funds for this grand purpose. Because there are millionaire disciples besides innumerable devoted disciples throughout the country. Since the above suggestion is no easy object of completion and since it is to be responded by sincere wealthy disciples of the country, I most earnestly solicit the attention of all those devoted disciples who strongly feel for encouraging and fulfilling the above wished-for grand object of the erection of a marble statue of the late Swami Abinava Narasimha Bharati of the Sri Srīngagiri Mutt, Mysore Province, Southern India. It is left to the kind discretion of the public to name a qualified responsible member to collect funds for the above object and have it completed.

16th APRIL 1923 }

Melapavoor } P. N. Ramabhadra Iyer.

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